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ORTHODOXY, ROME AND ŒCUMENISM¹

PROLOGUE

THE growth of the œcumenical movement in this century has forced to the surface certain aspects of ecclesiology which present a challenge to the traditional concept of the Church. This challenge constitutes a threat to previously-accepted ecclesiology and an opportunity for its development and articulation. I believe that in the divergence of interpretation which distinguishes the œcumenical impetus from the main stream of theology in the past, we can already see the stirrings towards deeper and more coherent formulation of the solution which traditional ecclesiology has to offer to the problem which the œcumenical movement has raised.

The œcumenical problem, briefly stated, is how to reconcile profession of faith in the unity of the Church with the multiplicity of ecclesiastical bodies to which different Christians give their allegiance. To this problem three types of answer have been given :

(1) The unity of the Church is a unity which pertains directly to those redeemed by Christ, the number and identity of whom are known only to him ; this unity exists already beyond history and has no proper organic manifestation in the temporal order. Some such answer as this would, I think,

¹ The author is an Orthodox, the paper was read at an E.C.Q. study circle, 27th October, 1956.—THE EDITOR.

fairly represent the views of most Protestants who subscribe to the World Evangelical Alliance. A good example of this attitude which rejects visible unity for the Church can be found in a report of this year's Methodist Conference in Britain. In his presidential address, the Rev. H. Crawford Walter is quoted by *The Times* (3-7-56) as saying :

People were perplexed not by the existence of various Christian churches, but rather by their attitude to one another—the Roman to the Anglican, the Anglican to the Free Churches, and the Free Churches to the undenominational mission. They were all 'tainted with varying degrees of ecclesiastical snobbery'. They must do all in their power to foster closer relations between churches, but must not be mesmerized by the idea of one visible church. As Dean Inge had put it, 'Christ wished that his disciples should be one flock, he never desired that they should be penned in one fold'.

For these Christians there is, strictly speaking, no œcumenical problem, but only a duty of living on terms of charity and courtesy with one's neighbours and extending the 'hospitality' of the Lord's Table to all Christians of goodwill.

(2) The unity of the Church is a reality which persists as an organic manifestation in time, unaltered by the disaffection of those individuals or groups, who, in the course of history, have separated themselves from the one Church by sin, heresy or schism. Both Orthodox and Roman Catholics affirm this position and it forms the basis of what I shall refer to in this paper as *traditional ecclesiology*.

(3) The unity of the Church is capable of visible manifestation, but the Church may be divided by sin, heresy or schism. Unity was given at Pentecost, lost in the course of history and will be recovered as an organic and visible unity either before or at the Parousia.

It is this third type of answer which gives the œcumenical movement its driving force; for the first type offers no real objective as an incentive to corporate effort, while the second provides a ready-to-hand solution which has already been rejected by those who adhere to the Reformation. The œcumenical movement as such has no ecclesiology of its own and in theory it would be begging the question to suggest one. But in practice it is evident that such œcumenical organizations as the World Student Christian Federation and the World Council of Churches tend to fall in with (or in to) the idea of the Church as divided in its local ecclesiastical manifestations

but still one in membership, and from this presupposition to work for 'reunion' of these ecclesiastical fragments in 'the great Church of the future'.

This is not the, or even 'an', official œcumenical view; but its influence is all the greater for being unrecognized, and its growing authority derives from its success as a working hypothesis. If we believe that the Church's unity is intended by God to be visible to the world (and increasing numbers of Christians so interpret St John xvii) the only alternative would be for participants in the œcumenical movement to set about considering which of the competing ecclesiastical claims is the voice of the true Church. It is the rejection of this alternative, and indeed the unquestioned assumption that this alternative is not even a proper one to consider, which has, I think, given rise to the type of ecclesiology which I shall refer to in this paper as *œcumenism*.

I should like to emphasize that *œcumenism* is not used here in any pejorative sense, but simply to describe the ecclesiastical cast in which the hopes and sincere convictions of those who reject both Orthodox and Roman claims, and who yet look for a visible unity, have found a resting place. Œcumenism is the acceptance of the principle that each dissident Christian group has a right to claim to be not only Christian but also *church*, by virtue of its historical existence as a group desirous of making this claim. In practice the principle has to be limited by some predetermined standards, e.g. recitation of the Nicene Creed, belief in the Holy Trinity, or, as with membership of the World Council of Churches, faith in Jesus Christ as God and Saviour.

From œcumenism as outlined here, both Orthodoxy and Rome must dissent—not because either wishes to exclude anyone from the Church, but, on the contrary, because they affirm the Church to be *inclusive* in the fullest and deepest sense of the term. Many people argue that because the Orthodox Church and the Church of Rome both claim to be *the Church*, it follows that neither claim can be wholly true if true at all, an argument which is commonly used against the papacy on the grounds that at a certain time in history two rival 'popes' both claimed to be the supreme pontiff.

This way of thinking, if one can call it thinking, is an evasion of the problem at issue. For if two men claim to be the natural father of the same child it does not mean that the child has more than one father, nor that it is altogether unnecessary to have a father at all. The difficulty in determining

which claim is true cannot affect in any way the actual relationship of the real father to the child.

What is characteristic for both Orthodoxy and Rome in contra-distinction to œcumenism I shall refer to here as *traditional ecclesiology*, but I do not wish to suggest by this term any official or exhaustive formulation of the doctrine of the Church.

The main obstacle in discussion between different Christian groups is that the same terms are used but these terms, so far as they apply to the Church, have altered their content as a result of historical pressures, in particular that of the Reformation. Moreover, the œcumenical movement has invested many terms which previously had a specific meaning (the word œcumenical itself for instance) with a new significance.

In comparing œcumenism with traditional ecclesiology, I shall confine the enquiry to the four marks of the Church professed in the Nicene Creed: One, Holy, Catholic and Apostolic, and seek in them what it is that resists the solution of œcumenism and which is therefore a characteristic determinant for traditional ecclesiology.

ONE

The Church is one because it is the Body of Christ. Unicity as a mark of the Church, however, immediately confronts us with the problem of the manifestation of this mark as a visible unity. In what sense can the Church visible on earth be said to be one? If we assert that the Church is one because its members are united in one body, how shall we discern who are those members? Is it baptism that gives effect to this unity and, if so, is this baptism to be restricted to its sacramental administration by water and the invocation of the Holy Trinity? Are we to admit baptism of desire? If unicity is understood as unity of membership, the further question arises, what of sinners and apostates? Sin and apostasy cannot delete the baptismal character although these may impede the baptismal grace. I think it would be a fair interpretation of traditional ecclesiology to say that the principle of visible unity for the Church does not reside in the unity of its members, and that the disaffection of individuals or groups who have been initiated as members cannot therefore impair the Church's unity: and conversely that the separation of sinners, apostates or schismatics does not alter the ontological relationship of each, at any rate in their own lifetime, in respect to their membership of the Church.

There is therefore a sense in which the Church's membership can be divided and because of this it becomes evident that the principle of unity as a visible mark of the Church cannot be determined by unity of membership. It seems to me that much confusion in the sphere of ecumenical work has issued from the tacit assumption that the determinant unity for the Church is a unity of membership. If, however, we are to establish what is characteristic of 'one' as a mark of the Church, we must seek it in some aspect of the Church which is of its nature inviolable. In traditional ecclesiology the word 'one' among the marks of the Church has the sense of *unique* (i.e. oneness is equivalent to unicity) and not primarily of 'unitedness', except as an accidental corollary of membership. There is one unique Church, and the inviolable aspect of this unicity is the authority of the Church's infallible magisterium. The Church cannot be divided in her authority, because the authority which she exercises and which she has received from Christ is the manifestation of the unique will of God.

Œcumenism, having accepted the concept of a divided Church, is bound to take the word 'one' in the marks of the Church to mean that there is a unity of membership, not that there is one unique existing Church. Œcumenism rejects infallible magisterium for the Church and has therefore to allow a peculiar authority to each group of separated Christians. Consequently, the affirmation of *one* as a mark of the Church can only refer to membership which subsists as a unity in Christ across ecclesiastical barriers and will ultimately be manifest as a visible unity of fellowship, which is capable of progressive realization.

The acceptance of a unique authority as the principle of unicity is distinct from the question of the nature of the organ through which this authority can be exercised. But the existence of such an organ is already accepted in the principle. To have absolute and unique authority is meaningless unless there is the power and means of exercising it. Both Orthodoxy and Rome hold that the Church's magisterium is normally exercised through the hierarchy and bishops, but the organ which is the guarantor of infallibility is differently distinguished. For the Orthodox this organ of infallible authority is the Œcumenical Council, deriving ultimately from the figure of the Church at Pentecost (which, incidentally, includes the laity as well as the hierarchy). For Rome, however, while due place is given to the authority of the Councils and to the magisterium as exercised through the hierarchy, the ultimate

guarantor of infallibility in the Church is the papacy—deriving from the figure of the Church which our Lord declared to Peter: 'Thou art *Petros* and upon this *petra* I will build my church . . . And I will give unto thee the keys of the kingdom of heaven' (Matt. xvi, 18–19). But both Orthodoxy and Rome hold with unswerving conviction that the Church's magisterium is absolute in character and therefore unique and invested with the infallible authority of God in Christ.

'Authority' as an ideal has come to be held in suspicion, even hostility, in this century, as if its existence were derogatory to human, and even Christian, life. But the perversions of 'authority' which the world knows are no nearer to the supernatural concept of authority than the world's idea of 'love' is to the love of God. To understand the meaning and significance of authority in the Church we have to reflect on the nature of divine authority revealed to us in Christ, that is in its obverse aspect of filial obedience.

St John's gospel in particular gives us many glimpses of our Lord's relationship to the Father; repeatedly he insists that he comes not to do his own will but the will of his Father. It is indeed in his passionate desire for the Father's will to prevail and his own sacrificial identification with this will, that we begin to understand something of the quality of that love which flows in the inviolate beatitude of the Blessed Trinity.

Love of the Father was expressed by Jesus in adoration of the Father's supreme authority by the unswerving obedience with which he honoured it. It is clear that the obedience of Jesus to the Father is to be the pattern of our obedience as individuals to God. But what place has this authority and obedience in the Church?

For œcumenism the Church is a collectivity of obedient Christians, but authority remains external to the Church and so authority itself can never be the principle of unity: unity here is the accidental consequence of the obedience of individuals to the same external authority. Its degree and extent depends on the measure of conformity in obedience among the members of the Church. On this view, the unity of the Church remains subject to the composition of its membership.

In traditional ecclesiology the converse obtains. The Church is held to be more than the assembly of the people of God, its determinant character is not one of composition but of relationship. The ultimate relationship expressed in the unity

of the Church is that of Christ to the Father, when our Lord prays for the unity of his disciples in his High Priestly prayer (John xvii, 11, 22) it is that they may be one as he and the Father are one. This divine relationship of Father and Son is to be mirrored in the Church's own life, for there is no other relationship which can give to unity its ultimate reality.

In the obedience of the Son of God we are shown the key to the mystery of unity as the supreme authority of the Father which is the expression of the unique will of God. This relationship of authority and obedience is not an accident of estate, as in secular life, but is the expression of the consummated desire of love. So in the Church also unicity derives from the principle of a unique authority which alone can enable love to attain fulfilment by the oblation of the will freely offered.

HOLY

All members of the Church, that is all those who are made members of Christ by the Church, participate in the holiness of the Church. The Church is holy because its life is the divine life. Holiness as the mode of our personal incorporation in Christ constitutes the essential title to membership of each individual in the Church. The people in the Church are a *holy people*, a people set apart for God by God. They are made holy in the sacrament of Baptism and traditional ecclesiology maintains further that their growth in holiness is nurtured by the sacraments of the Church, by the prayer of the Church and by the particular operations in each individual soul of the Holy Spirit who is the direct and personal bond of the Father's love for each adopted child in Christ.

Traditional ecclesiology and ecumenism are agreed that the Church is holy because God is holy, but are not agreed on the sense in which holiness as a mark of the Church has a bearing also on the status of its members. Here ecumenism, while not bound by the Protestant doctrines of election and justification, is not free either to reject them. On the other hand, belief in a visible unity of membership for the Church which can be lost and recovered *in time*—a view which distinguishes ecumenism as such from the Protestant reform—requires something more *progressive* in character than the 'either—or' of election and justification in their classical formulations as soteriological doctrines.

The dilemma which confronts ecumenism here may account for the growing acceptance in Protestant ecumenical circles

of the doctrine of sanctification which the Protestant reformers denied, but which was never entirely eradicated among their followers. Perhaps 'acceptance' here is too strong a word, at any rate for continental Protestantism, but one can perceive at least the opening-up of a willingness to entertain a concept of the progressive sanctification of individual members of the Church. The fully-developed Orthodox doctrine of sanctification culminating in *theosis* as God's will for each Christian, is not, however, generally acceptable to œcumenism, because if it were explicitly accepted it would undermine the particular doctrines of salvation on which the Reformation took its stand.

In traditional ecclesiology, holiness as a mark of the Church denotes an absolute relationship established in Christ between God and man, and this requires that there should be a likeness between God and man through which relationship can be expressed. There is already a likeness in virtue of man's dependence on God as Creator because God chose to create man in his own image. The full meaning of this mystery of creation has been obscured by man's disobedience in the Fall. In the Incarnation God offers to man participation in a new relationship—that of sonship by adoption in Christ the only-begotten of the Father: this adoption is effected in baptism. Once this relationship has been conferred it cannot be undone or effaced, because the sphere of grace is eternal life and the sacraments of the Church once received are received for eternity, though the effective work of a sacrament for the salvation of the person who receives it may be impeded by sin.

This means that in the circumstances of schism, the schismatic Christians retain their ontological status in the Church and can continue to exercise those functions proper to that status in so far as these functions do not trespass on the Church's unique magisterium. Thus, normally speaking, a baptized person turned schismatic may continue to baptize others and this baptism is a sacrament of the Church so long as its administration conforms to the requirements determined by the Church's magisterium.¹ As regards the sacrament of the holy Eucharist the position is more complex for the Orthodox. The Church of Rome holds explicitly that the sacrament of holy order confers priesthood as an indelible character. Therefore schismatic bishops and priests, provided

¹ According to Roman theology even a pagan may baptize others if he has the intention of performing what the Church intends. This would seem to suggest a parallel to the principle of 'economy' in the Orthodox Church, though in fact baptism by pagans has not been admitted by the Orthodox.

they conform to the Church's magisterium in the administration of the sacraments, remain in effect ministers of the Church's sacraments. The Orthodox Church, however, has never defined her relationship to schismatic ministries, while there are also tendencies among some Russian Orthodox to regard the priesthood as dissoluble by authority of the Church. The Orthodox position derives from an absolute claim on the part of the Church to stewardship both of sacraments and of the ministerial office. It is this claim which underlies the principle of *economy* by which the Orthodox Church may decree in particular cases a temporary extension to her ministry where this does not ordinarily exist.

There is thus a difference in regard to the application of the Church's magisterium, as between Orthodoxy and Rome. Both hold that the sacraments of the Church may continue to be administered in schismatic bodies providing that there is continuity of Tradition and conformity with the requirements of the Church's magisterium, even though such sacraments are illicit in that they are administered without the Church's permission. (In this connection it is interesting to note that the Church of Rome has at various times taken measures to 'make licit' the ministration of the sacraments by Orthodox bishops and priests to the Orthodox faithful.)² The Orthodox Church, however, takes a more rigorous view of her magisterium and reserves the right (in practice if not as an expressed doctrine) to declare invalid any sacraments which may have been administered without her permission. Because of this, it is found in the course of history that the practice of the Orthodox Church in regard to the re-baptism or re-ordination of schismatics has been inconsistent.

With this distinction in mind, we can I think fairly say that traditional ecclesiology affirms that the sacraments may (in the circumstances already referred to) be retained effectually in schismatic groups because they pertain to the mark of holiness of the Church and are God's provision for the sanctification of those people he has called out into a new relationship with him and sealed to be his holy people.

We touch here on what I believe may prove to be the most substantial contribution which traditional ecclesiology can offer to the œcumenical enquiry in its present phase. In the mark of holiness, traditional ecclesiology recognizes a residual or 'invisible' unity of membership which exists independently of divisions between Christians: for this unity of membership

² See C. Journet, *The Church of the Word Incarnate*, Vol. I, pp. 507-08.

is an expression of individual relationship between each member and God. As such it is incapable of external manifestation and once established is indissoluble. This 'invisible unity of membership' is an expression of the absolute character of the mark of holiness and is distinct from the mark of unicity, whose absolute character is determined by an unique and infallible authority.

Holiness itself as a mark of the Church is not unicity because it is by its very character expressed through a multiplicity of relationships between God and his severally adopted sons in Christ, but we are all one through our participation, by adoption into Christ, in the divine life which is the holiness of the Church. If, as reformed theology requires, God is conceived as the unique holiness, while man can never have his sinful nature restored to immaculate perfection but only covered by the righteousness of Christ who imputes this righteousness to man, holiness as a relationship cannot of course exist in the Church. To traditional ecclesiology, however, the work of sanctification is to be fulfilled in theosis for each Christian soul, and this requires that an absolute relationship between God and each man 'born of water and of the Spirit' (John iii, 5) shall have been already established by membership of the Church.

Those who uphold the Church's claim to infallible authority often assume that the Church's direct responsibility is confined to those who accept her claim. This is not so. For the mark of holiness requires of the Church not only a ministry to those who accept her jurisdiction, but to all those whom God has set apart and received in adoption. The obligation to love the brethren devolves on every member of the Church, with special urgency in the case of those who are cut off from the unity of obedience in the household of faith.

It is communion in holiness which we experience as a bond of fellowship with all who love the Lord Jesus. Those who enter deeply into œcumenical work have found that this bond of fellowship often expresses more vividly and potently the spiritual friendship in Christ between his members than any they have hitherto known in their own ecclesiastical communions. For many, this 'œcumenical experience' as it has been called, is profoundly disturbing, both as a challenge to their own particular ecclesiastical loyalty and as a deep emotive force compounded of the joy of fellowship with the suffering of separation.

I think we may recognize here the work of the Holy Spirit

stirring the hearts of men and drawing them to a deeper and fuller obedience of love. For if the mark of holiness has its absolute meaning in communion between God and his creatures, the bond of fellowship which we apprehend in the 'œcumenical experience' is not in contradiction to the unicity of the Church. If we experienced no fellowship with our separated brethren in Christ we might be tempted to infer that God had other plans for their salvation, perhaps even other 'churches'. The 'œcumenical experience', however, is itself a witness to the unicity of the Church as the expression of the unique will of God, and through it we can discern the voice of the Good Shepherd: 'And other sheep I have, which are not of his fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd' (John x, 16).

CATHOLIC

Of all the marks of the Church which we profess in the Nicene Creed that of catholicity has become the most obscured. It is as well to recognize first that by etymology, *catholic* is the Greek word of which *universal* is the western synonym, but to say that 'catholic' means 'universal' is not an explanation but a paraphrase.

For contemporary Protestants 'catholic' is a descriptive term and refers to the composition of the Church's membership. This understanding of the term is correct as far as it goes, but it is only half the truth and is inadequate as an explanation of catholic as a mark of the Church. The concern of œcumenism to give visible expression to the unity of the Church requires the acceptance of the Church as 'becoming what it should be'. To the question, is the Church universal now, is it made up of all people everywhere *now*, the answer of œcumenism would have to be 'not yet, and it can only be fully catholic at the end of time'.

When we affirm our faith in the Catholic Church as an article of belief in the creed, it is however the affirmation of an existing absolute and not of a process of becoming. We find here, as with the mark of unicity, that for œcumenism credal affirmations are concerned with composition and not relationship. In traditional ecclesiology what characterizes catholicity as a mark of the Church is not membership as such but relationship expressed by jurisdiction. It is the jurisdiction of the infallible authority of the Church which is catholic, universal, *here and now*, for all people everywhere and for all

times. Catholicity of membership follows as a corollary from this. Catholicity is nothing less than the sovereign relationship between God the Father and the whole created order in Christ: 'For he hath put all things under his feet', St Paul tells us (I Cor. xv, 27, 28). 'And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.' Universal jurisdiction is the concomitant of an absolute and unique authority and the Church is catholic in jurisdiction because her authority is indivisible.

Thus when one speaks of the Catholic Church in a particular place, one does not mean that this local manifestation of the Church is the whole Church, not yet that it is 'a part of the whole Church', the term signifies that this local church upholds the universal jurisdiction of the Church's infallible authority. It will be seen that such an understanding of the term 'catholic' as a mark of the Church gives no space to any kind of 'branch theory', for although universal jurisdiction can be discharged locally, once it is divided it ceases to be universal. A divided Church cannot be a Catholic Church in the sense maintained above.

Thus it has come about that every tendency to division and every schism has tended to obscure the true significance of catholicity. For œcumenism as we noted above, 'catholic' is a function of the Church's membership and by the very process of the passage of time the Church is destined to become more and more 'catholic'. There are, however, two other uses of the term which have gained currency and have added to the confusion. The first one is particularly congenial to œcumenism: it ascribes to the term 'catholic' the property of containing variety. Variety itself, in creation, is rightly seen to be a mode of glorifying God, but when the concept is stretched to include variety of beliefs about God, its value is to say the least, ambiguous.

The second use of the term has acquired its peculiar emphasis as a consequence of the Reformation. The Reformation was among other things a breaking away from the traditional forms of the order and practice, as well as teaching, of the Church of Rome, known to all in the west as 'the Catholic Church'. Therefore 'Protestant' and 'Catholic' came to be applied as terms descriptive of the content of the teaching and practice of the Christians whose allegiance was defined by these names. Thus it would be regarded as 'catholic' to have a form of church order of bishops, priests and deacons, or as

'protestant' to accept the authority of the Bible as supreme. Observance of the liturgical calendar, veneration of relics, prayers for the dead, devotion to the saints, sacramental confession and other kindred practices have come to be labelled as 'catholic', although Protestants would certainly deny that the term here meant 'universal'!

The accidental use of the term 'catholic' in this latter sense has led to the unexpected corollary in recent times, that not only Christian bodies but even individuals may now be described as 'more' or 'less' catholic in œcumenical parlance, to indicate the measure in which particular practices of the Church of Rome have been retained or adopted by them. By analogy it is now becoming common to use the term 'Orthodox' in this sense also. In fact, Orthodox which means 'rightly worshipping' is more adapted for such use but most people who use it do so as a term descriptive of the manner of Orthodox faith and practice and not because they judge Orthodoxy to be 'right' *per se*.

This particularized use of the term 'catholic', which imputes to catholicity the quality of eclecticism—the direct opposite of its true character—is, I believe, responsible not only for obscuring to us the full glory of the Church as the whole created order subject to God Almighty, but also for paring away the significance of apostolicity in the eyes of contemporary Christians. For in fact those things which are particularized as 'catholic' properly belong to the mark of apostolicity.

In traditional ecclesiology, to profess faith in the Catholic Church is not to subscribe to a series of propositions, but to worship God as the Almighty Lord of all and to acknowledge this sovereignty in the universal jurisdiction of the Church. Significantly, it is just this claim to universality of jurisdiction that excites the hostility of the world. A 'national' or 'local' church can be tamed by secular power, bent to serve national ambitions and social order. Some kind of cult which focuses the national ideals and provides ethical sanctions is useful to the state and contributes to its health and energy. The claim to universal jurisdiction, albeit in the divine realm, invites the same fate to-day as the Kingship of Christ provoked in the days of Pontius Pilate.

APOSTOLIC

The Church is apostolic because it holds and teaches the faith given to and transmitted by the Apostles. This is the

simplest description of 'apostolic' as a mark of the Church. The terms apostolic faith, practice and ministry are used in this sense and ordinarily they are interchangeable with the terms catholic faith, practice and ministry. The fact that they are used interchangeably and that *catholic* has acquired the more forceful and common use in the course of history, has left us with a very attenuated understanding of the richness of meaning which apostolic properly connotes.

As we remarked above, there is a widespread tendency among Christians to-day to regard 'catholicity' as a series of propositions and practices to which assent may be made piecemeal or by selection. In fact catholicity is by its nature indivisible and is not therefore susceptible of analysis by degrees. With apostolicity, however, there is a sense in which Christians may 'more' or 'less' conform to apostolic faith and practice because teaching and practice are themselves expressed in multiple units, which may also be modified in terminology or outward forms in the exercise of the Church's magisterium.

Here again, if we are to determine the significant meaning of apostolic as a mark of the Church we must look for that principle in apostolicity which is immutable. This principle is evidently to be found in the *Tradition* of the Church.

The determinant principle of apostolicity is not the simple fact of 'being sent' but the complex one of handing on that which has been received. The Church is apostolic in the sense in which our Lord himself is apostolic. St John's gospel in particular lays great emphasis on Jesus as the Son sent by God. Yet with the supreme dignity of the only-begotten Son of God, himself indeed God, Jesus declares repeatedly that what he says is that which has been given to him to pass on: 'For I have not spoken of myself, but the Father which sent me, he gave me a commandment, what I should say and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak' (John xii, 49-50). 'My doctrine is not mine, but his that sent me' (John vii, 16).

This same apostolicity Jesus imparts to the twelve after his Resurrection: 'As my Father hath sent me, even so send I you' (John xx, 21), and for them also he prays to the Father before his passion, 'For I have given unto them the words which thou gavest me; and they have received them. As thou has sent me into the world, even so have I also sent them into the world' (John xvii, 8, 18). Moreover, this principle of continuity is to be extended throughout history, for Jesus

prayed then not only for these disciples 'but for them also which shall believe in me through their word'.

Apostolicity embraces the whole mission of the Church in the world, handing on in continuity sacred Tradition which is the pleroma of the doctrine received from the Father by Jesus. St John says: 'No man hath seen God at any time: the only begotten Son which is in the bosom of the Father, he hath declared him' (John i, 18). Seen in the light of Christ, Tradition becomes a concept of supreme significance and authority. Historically the primary witness of the apostles was to the resurrection of Jesus, because it is this which unlocks the pleroma of revelation in Christ, and issues in the coming of the Holy Paraclete who will enlighten, teach, guide and sanctify the Church in all things until the consummation of time.

Continuity is made known to us as a personal relationship of the one sent to him who sends and him who receives. Attention has been focused in recent years on the particular continuity of the ministry of the Church. This has had unfortunate consequences, for the whole preoccupation with so-called 'validity' of orders has tended to obscure the essential purpose of apostolicity. It is not the mere fact of being sent, nor even the fact of being sent with authority which has ultimate importance: the purpose of sending is to convey that which Jesus received from the Father and which in turn the disciples received from him, from one generation to another, that all may be brought to contemplate the glory of the Father (cf. John xvii, 24).

Apostolic ministry therefore is not just a ministry which has been duly and properly commissioned by the Church, but it is one which serves under the authority of Tradition and so perpetuates its continuity. Traditional ecclesiology maintains that this sacred *Tradition* is for the Church the supreme regulative principle of faith and order. We see this principle at work in the concept of canonicity as applied to holy Scripture: those writings are received as *canonical* by the Church which are wholly consonant with the Church's sacred Tradition.

This understanding of apostolicity as Tradition, œcumenism rejects. It is, I think, significant that this rejection derives from an historical interpretation of apostolicity. For the Church, however, the meaning of apostolicity is to be found in the Lord himself, who being the only-begotten Son of God is, as St John says, the *exegesis* of God (John i, 18), and this

exegesis is perpetuated in the Church by the content and continuity of the sacred Tradition received from him.

EPILOGUE

The interior life of the Church is the divine life and its character is determined by the relationships through which this divine life is expressed. The Father, whose supreme will establishes the good of all, and the Holy Spirit, who is the life-giver and sanctifier, are the eternal and immutable principles by which the Church is One and Holy. The Son, sent to reveal God to his creatures, gives the Church its true Apostolicity, by incorporating man into his Body which is the Church, and by extending his incarnation sacramentally in the Church throughout the created order: that the Church may become in Christ 'the brightness of God's glory and the express image of his person' (Authorized Version: Hebrews i, 3). Finally, the Church is Catholic because all plenitude is God's and his absolute sovereignty sustains the *pleroma* of his creation by the life eternal of the holy and undivided Trinity.

The Church then is not only God's instrument for the salvation of the world but also it is the appointed mode in which creation here and now has participation in the life of the Blessed Trinity. This is a bold claim for the Church to make. In the light of purely human understanding it has appeared to many to be an illegitimate and even sacrilegious claim. Traditional ecclesiology dares to make it because this is how it understands the charge given by Christ to his Apostles, and the Church is, therefore, committed to this claim not by arrogance but by obedience.

The Protestant reform rejected the idea that the Church's magisterium was exercised with absolute and divine authority. Classical Protestantism has never claimed that Christian bodies are or ever could be 'Church' in the catholic sense of the term (i.e. affirming a universal jurisdiction for an infallible magisterium). For them 'Church' means *the holy people of God*, an assembly of people called apart by God, but not to be identified with any historically existing entity.

The œcumenical movement, however, by entertaining the idea of visible unity as God's appointed plan for the Church, can no longer be wholly satisfied with the Reformers' alternative to traditional ecclesiology. Some corporate sense, which transcends the idea of mere aggregation, must be infused

into the simple concept of the church as the assembly of holy people. The dilemma which underlies the œcumenical initiative is how to achieve a doctrine of the church which embraces visible unity as its goal without accepting the principle of an infallible and universal magisterium: for if this principle were conceded, then the Reformation must be finally rejected. The solution which œcumenism offers has never been formulated as a doctrine and probably never will be, for, strictly speaking, it is not a theological concept at all, but rather a sociological one applied to Church matters.

My attempt here to sketch a comparison of œcumenism vis-à-vis traditional ecclesiology arises from concern over the widespread assumption that it is possible for Christian divisions to be healed or bridged by adopting accidental features of traditional ecclesiology while rejecting the fundamental relationships from which these derive their significance.

As an Orthodox I am bound to say that I believe œcumenism to be contrary to the true nature of the Church, for œcumenism exists by eliminating from the marks of the Church the determinant character which gives those marks an absolute validity at every moment of time. The Church's mission is a mission to the world, *now* is the time of salvation. To postpone to the future, or even, as some do, to the eschaton, the authentication of the Church's affirmation as One, Holy, Catholic and Apostolic, ultimately deprives the Church not only of its authority, but also of its meaning.

This having been recognized, one can discern in œcumenism a movement of the Holy Spirit in which all Christians must humbly rejoice. The abiding truth to which œcumenism bears witness is that the Church's unity is, in God's purpose, a visible one. The recovery of this understanding by the heirs of the Reformation is slowly gaining ground through the œcumenical movement, but it is as yet like a grain of mustard seed. May this seed of understanding grow through the prayers of the Holy Virgin Mary and of all the saints until it attains to the fulness of faith in the one, holy, catholic and apostolic Church.

HELLE GEORGIADIS.

EASTERN RITE MONKS IN CANADA

[In the *E.C.Q.*, No. 5, Spring 1950, there is an article on the Studites by one of their monks; it is also mentioned below among the writer's sources.

This article gives a short account of the Studites and their ideals as revived by Archbishop Andrew Szepticky, terminating with the story of their break-up when the Soviet troops moved into Galicia in 1939.

The writer of the present article brings the story up to date, describing their establishment in Canada. The article also gives some historical details of the Byzantine monastery of Studion under whose rule and inspiration the present Ukrainian monks are organized.

The photographs have been taken, with permission of the Fathers, by Mr R. Howarth and he has let us use them. We offer him our thanks.

These monks are of the utmost importance in keeping alive among Catholics the true Byzantine monastic tradition, a thing both of great value in itself and as a means of preparing the way for the reunion of the Orthodox with the Holy See. Hence it is good for us to know about them and at the same time to help and encourage them in the work that is ahead.

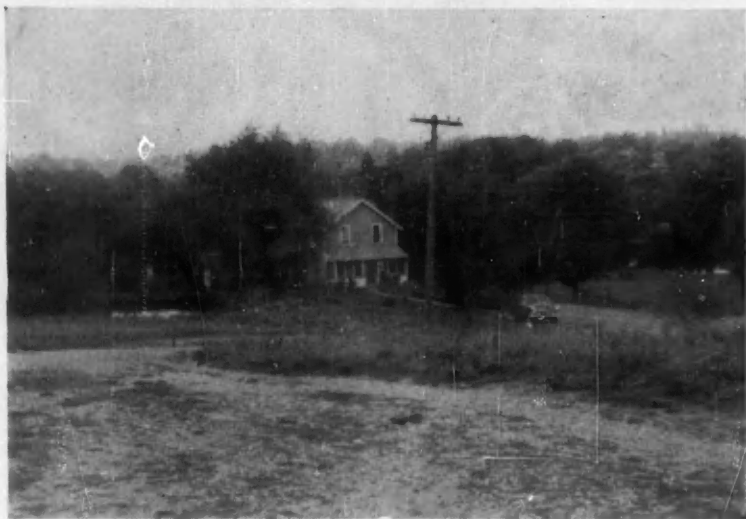
THE EDITOR.]

FOR centuries the great monasteries of eastern Europe were also shrines, places of pilgrimages where people came each year to renew their Faith. To-day in Soviet-dominated lands¹ most of these ancient Christian shrines have been destroyed or converted to secular use.

But if the old shrines are for a time disappearing, new shrines are springing up in the Western hemisphere to take their place. Such a one is the newly established monastery of the Byzantine rite Studite Fathers on the outskirts of Woodstock, Ontario, Canada; a small progressive city in South-western Ontario half-way between Windsor and Niagara Falls.

One summer afternoon we drove to Woodstock to visit this Studite monastery. Avoiding the crowded main highway we followed the old pioneer road. A century ago this road was nothing but an Indian trail through virgin forest, to-day

¹ One or two Orthodox monasteries and shrines have been opened recently in the U.S.S.R.—The Editor.



STUDITE MONASTERY, WOODSTOCK, ONTARIO, CANADA



TWO STUDITE MONKS OUTSIDE OF THE CHAPEL



ALTAR OF THE CHAPEL ; PRIEST-MONK OFFICIATING AT VESPER



THE PAINTING OF THE MOTHER OF GOD
ON THE CEILING OF THE CHAPEL

it is paved and lined with tall maples, oak and aspens. We passed well-kept dairy farms, fruit-laden orchards, wheatfields golden in the sunshine, and green meadows in which browsed the Jersey and Holstein cattle that Western Ontario is noted for.

It was late afternoon when we arrived at the monastery, which is situated on a quiet country road half-a-mile south of the city. A pine-shaded driveway led past a small flower garden to the two-storey white farm-house where the monks live. A smiling brother bade us welcome and invited us to visit the chapel, where the monks at that moment were singing vespers.

We walked up the hill a short distance away to where a stone farm-building, overlooking the river and valley, had been converted into a chapel. A quiet peace pervaded the dim chapel in which about ten monks were chanting the evening psalms, unaccompanied, for organs are not used in the Eastern liturgy. Several other guests were present and we silently joined them.

The chapel accommodates about forty persons and is furnished in a semi-Byzantine style, an eikon on a covered stand was placed in front of the altar: there are no pews for in the Eastern Churches the congregation stands through the services. Each monk had a lectern for his prayer books. Eikons, painted by one of the monks, adorn the wall behind the altar, a particularly beautiful one portrayed the head of our Lord, another the Holy Virgin and Child similar to Our Lady of Perpetual Succour. Other eikons were of various Eastern saints. A large medallion of the Holy Virgin was painted on the ceiling.

After vespers we chatted with the monks outside the chapel, the other visitors acting as our interpreters, for as yet the Studites speak only a little English. The farm, we learned, was given to them by the Osadec family who had emigrated to Canada from the Ukraine at the end of the last century, and whose remaining members now live in Western Canada. It comprises about a hundred acres of rolling pasture and farmland on the west bank of the Thames river. The fields are cultivated by the monks, a large barn at the back is used to store grain and vegetables and to shelter the livestock. West of the monastery is an orchard and vegetable garden.

These Studite Fathers are all that remain of over two hundred members of their order who lived in Eastern Europe before 1939. The rest either met death during World War II or are still suffering imprisonment in Siberian slave-labour

camps. Five years ago, at the invitation of the Sacred Congregation for the Eastern Churches, they came to Canada to establish the first monastery of their order in the Western world, at present it is the only one of its kind in the entire world.

They are a community of contemplative monks similar to the Benedictines or Trappists. Silence, prayer and manual work form the basis of their rule, they eat meat only on Sunday and not at all during Lent, and observe about two hundred fast days during the year as is customary in the Eastern Church.

Certain hours are spent in chapel singing the liturgy in the early morning and the divine office during the day. The rest of their time is spent working on the farm or in study and eikon painting.

Devotion to the Holy Name as expressed in their 'Prayer of Jesus' is an integral part of their spiritual life and is as typical of Eastern Christianity as devotion to 'The Sacred Heart of Jesus' is of the West.

For the first two years after their arrival in Canada in 1951, the monks told us they were guests of the Redemptorist Fathers in St Alphonsus Seminary in Woodstock. By the spring of 1953, however, their farm, which had been empty for some years, was cleaned and ready for use, and they moved into their new Canadian home. To-day, from a single cow, their livestock has increased to half-a-dozen cattle, some pigs, a team of horses and several hundred chickens, while their silo and barn is well filled.

The chapel, however, is the real centre of their lives. Each morning at six o'clock the Eucharistic liturgy is celebrated, at certain hours during the rest of the day the divine office is sung, assisted during week-days by the occasional visitor.

On Sundays and Holy days, Catholics of the Eastern rite from nearby centres, who since the end of the war have settled in Western Ontario, come to assist at the liturgy and visit the Fathers. On important feast days such as the Ascension of our Lord, or the Assumption of the Blessed Virgin, hundreds of pilgrims from the surrounding country flock to the monastery, which is gradually becoming a shrine for these Canadian Byzantine rite Catholics, such as they knew in their homelands across the sea.

The monks kindly invited us to see a new school of eikon painting they have started; this is a large two-room annex adjoining the chapel, that has been turned into a studio.

Here students may come to learn the art of eikon painting as it was practised for centuries in the East. On an easel a painting of the Dormition of the Holy Virgin was waiting only a few finishing touches.

The possibilities for this venture are interesting, for with the influx of East European artists in the past decade, Canadian art has already begun to feel the impact of eastern methods such as the use of egg tempera and gold painting. One of Canada's most noted painters is a follower of this neo-Byzantine school. From eastern methods it is but a step to eastern ideals in the realm of art, which as far as the ancient Byzantines were concerned were deeply religious. It is well known that the Eastern monk-artist placed as much importance on prayers for the success of his work as he did on his skill as a painter. Undoubtedly, there is a future for this Studite school, humble though its beginnings are.

These things, however, are but external activities that for the monks are of secondary importance to their true vocation of a life of silence, prayer and work. Much of their time is spent praying for the reunion of all Christian churches. When Pope St Pius X gave his approval and blessing to the Studites' rule and foundation half a century ago, he expressed the wish to their founder Archbishop Andrew Szepticky, that the Studite monks, by their life and example, should be in a very real sense messengers of peace and '... monks of Reunion ...'

Although the Studites date their foundation from the year 1897, when half-a-dozen devout Ukrainian peasants banded together on a small farm in Galiche to live a life of prayer according to the manner of the early Christian Fathers, they are in fact a revival of the ancient community of Studite monks whose tradition goes back fifteen centuries to the year A.D. 461 when the Roman Consul Studius, founded a monastery in the city of Constantinople.

Strictly speaking there are no 'Orders' as we know them in the Eastern Church, a monk is known simply as a monk of the Studion or a monk of Chevetogne, or of whatever monastery he lives in. This monastery of Studion became the most famous and powerful of all the Christian monasteries of the Byzantine Empire, rivalling even those of Mount Athos in Greece.

Night and day for a thousand years the monks of the Studion lived their lives of silence and prayer, chanting the praises of God continuously in their chapel. Their members often numbered hundreds and as one group would finish eight

hours of praise, another would take up the chant. This custom of unending praise earned for them the title of *akoimetoï* which means 'the sleepless ones'.

From the cloisters of this ancient monastery, that was also a popular shrine for the people, monks went forth to many parts of the then known world. It was Studite monks who in the late ninth century accompanied Prince Vladimir of Kiev back to the Ukraine and through their efforts eventually spread the Christian Faith all over the Ukraine and Russia. The monks instilled a fervent love of prayer and penance into their Slav converts, together with a devotion to the Holy Name of Jesus and a profound love for the Holy Virgin Mother of God.

The fall of Constantinople to the Turks in A.D. 1453 brought an end to the Byzantine Empire. The Studion, along with the Basilica of Sancta Sophia and other beautiful monasteries and churches, were soon transformed into mosques of Islam. Those Christians who escaped death or capture, fled to western Europe and Africa, carrying with them their culture and traditions.

Four and a half centuries passed until in the year 1897, in the village of Olesko near Zloszov in Galicia, a province between the Ukraine and Poland, a group of devout peasants, inspired with that same love of prayer and penance, banded together to live in a community in the strict manner of the desert monks of old, placing themselves under the direction of the parish priest of Olesko.

While making his annual visitation in 1903 the Catholic metropolitan of the province of Galicia, Archbishop Andrew Szepticky, visited this community. So pleased was he with their simple yet spiritual life that he offered to direct them himself.

The archbishop established the community on a farm near the village of Skynlov, a few miles from his residence in the city of Lvov (Lemberg). He gave them the monastic rule of St Theodore, the eighth century abbot of the Studion in Constantinople, a rule based on the precepts of the Gospel and the counsels of St Basil the Great. So once again the ancient tradition of the Studion was revived.

During the next two decades the community grew and prospered, other foundations were made, a school for eikon painting was established, a printing press was added and for a time the monks published two periodicals whose circulation rose to over fifteen thousand.

By 1939 the Studites numbered about two hundred, their principal laura was at Uniov a town thirty miles south of Lvov. Five lesser monasteries and several smaller establishments were scattered across the plains of the Ukraine and Hungary to the mountains of Croatia and Yugo-Slavia. There were also three communities of Studite nuns who although strictly enclosed took care of many orphans at Lvov and Uniov. All these were Catholic Byzantine rite foundations and were given the blessing of the Holy Father in Rome.

The advent of World War II, however, brought ruin and disaster to the Studite monasteries. During the German invasion of Eastern Europe they suffered severely, but with the coming of the Soviet armies the Studites became special objects of Soviet hatred and violence. The monasteries were confiscated and burned, many monks were killed, others imprisoned and sent to the dread Siberian slave labour camps where most of them died. Among these martyrs was the venerated abbot the Igumen Clement Szepticky, brother of the archbishop. Abbot Clement had received his early training with the Benedictines at Beuron. At the age of sixty he undertook the difficult life of a Studite monk. The torture and hardships of the Siberian camp at Varkuta proved too much and he died in September of 1948. It was at this same Varkuta camp that another Studite martyr had died as early as March 1935, the saintly exarch Father Leontius Feodorov.

About a dozen monks escaped capture by the Soviets and for ten years wandered through Europe as exiles, working in German and Austrian armament factories. Although forced to live secular lives they retained their spiritual ideals, hoping always to resume their monastic way of life when the war ended.

After peace came a Catholic priest, Father Joseph Peters, who invited them to his home in Westphalia, Germany. They were joined by two other Studites who had been living in Vienna, soon a small monastery was established in the Egge mountains, near Paderborn, where their small chapel with its eikons and beautiful liturgy attracted many friends and pilgrims.

In 1948 the Sacred Congregation for the Eastern Churches requested the monks to make their home with the hospitable Benedictines at the famed Chevetogne Monastery in Belgium. Chevetogne is also dedicated to the reunion of all Christian Churches and in their chapels the Mass is celebrated each day in both Latin and Eastern rites.

Two years later came the call to Canada, so in the spring of 1951 at the invitation of the Sacred Congregation they journeyed across the Atlantic Ocean, landing at Halifax and from there came directly to Woodstock where a new home was awaiting them.

Such is the inspiring story of the Studite Fathers. After long years of wandering in exile they have found a new home in a new world. These eastern advocates of a life of prayer and penance have come to our shores to add their voices to ours in the praise of God. With them they have brought their message of peace and goodwill, a peace known only to those who forsaking the world fix their hearts on God alone.

L. EDMONDSON.

Miss L. Edmondson, 39 Empress Avenue, London, Ontario, Canada.

Sources for above article :

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Correspondence with Studites in Rome, and at Chevetogne, Belgium.

REFLECTIONS OF AN ANGLICAN IN SYRIA

ON the way to Jerusalem I was told more than once that I should be disappointed with the Holy Places. To this reply was that as an historian I knew too much of the sad history of schism to be surprised. But I was surprised, not at the degree of tension, which did not seem to be obtrusive except in its effect in the long postponement of essential repairs, but at the extent of common property and common use of the same shrines, and to obvious outward appearances, the same altars, by divided churches. No doubt I had read of this, but it was a new experience to see something so very like *communio in sacris* at the very place which has become a centre and symbol of tension. An Anglican must tread very carefully in commenting upon the controversial history of this situation, but I would venture to suggest that an objective enquiry would reveal more than the commonplace

fact that faults have been committed on all sides. It seems clear beyond controversy that the Franciscan Fathers have lived and worshipped in the Holy Places since the middle of the fourteenth century, if not since the second Latin occupation of Jerusalem in the middle of the thirteenth. It is asserted, on evidence that seems impossible to controvert, that until the middle of the eighteenth century they had a share in the use of the Catholicon at Jerusalem, and of the Basilica at Bethlehem, and that their rights in the Holy Places were further curtailed after the fire in the Holy Sepulchre in 1808. And yet it would be equally difficult to deny that the great majority of Christians and churches in Palestine were of the Byzantine rite in its local form, and worshipped in Greek or Arabic (or perhaps Syriac) through the whole of this period, and that the few Palestinian Latins were servants and disciples of the Franciscans. From the point of view of pilgrims coming from the West, the Franciscan Custos was in charge of the Holy Places; from the point of view of the local Christians, the Patriarch or, if he was an absentee, his local representatives; from the point of view of the government, the Moslem guardians of the door. In practice the system worked. Unfortunately, in controversial histories, we hear much more of violence than of working arrangements. But it seems to me that the working arrangements in the nature of the case must be more significant than the outbursts of violence, and no one seems to know exactly how they developed. We may, however, guess that they have their roots in a period when the local churches were isolated by a kind of iron curtain from all Christian states, when indeed it was as difficult, perhaps harder, for pilgrims from Russia and Constantinople to reach Jerusalem as it was for Western Catholics, whose troubles did not really begin until they reached Jaffa.

The source of all the really serious tensions among Palestinian Christians lies first of all in the policy of the Turkish government in the seventeenth and eighteenth centuries, when the empire was no longer secure and the intrigues of foreign powers were feared more and more. The centralization of the Orthodox churches round the Phanar was not in the first place a capitulation to Russia, but a means of defence against Russia and against France. From the point of view of the Turk the division of the Syrian Melkites between separated and unite groups, and the growth of Latin influence among the Chaldeans and the Syrians, had a more and more dangerous aspect as their empire grew less secure. Greek control over

the Orthodox, at the expense of the Georgians, Armenian control over the Monophysites, at the expense of the Copts and Abyssinians, was first of all an instrument of Turkish policy. Only at the time when Turkey seemed on the point of collapse did Russian and French diplomacy collide in the Holy Places, and Russian policy, though pro-Orthodox and pro-Armenian, was never unequivocally pro-Greek. The rigidity of the *status quo* in Jerusalem and Bethlehem arises from the effort of international diplomacy to keep Turkey at the point of death, but still just alive, lest her empire should be swallowed whole by the northern colossus. By the time of the mandate, sixty years of precedent lay behind it, and despite radical changes in the real situation of the churches represented in Jerusalem as a direct result of the Russian Revolution, it was maintained in every detail by the mandatory power.

This seems to me to be a warning against projects for the international control of Jerusalem, which can only have the result of keeping things as nearly as possible as they are. Adjustment to the real situation is much more likely to come from changes in Syria itself. This takes me away from Jerusalem to the present centre of movement and change in the Syrian world, the three universities of Beirut.

The history of the Lebanon bears a curious parallel to the history of the Holy Places in Palestine. The mountain in ancient and medieval days was thought of primarily as a forest. But now, though the cedars are still there, what most impresses the visitor is the extent and efficiency of cultivation on high slopes which would be neglected anywhere else in the East. The Lebanon became a refuge for intelligent Christian agriculturists of all denominations. The local rulers were Maronites, whose union with Rome was partly due to the non-theological factor of their prowess in war. This made them valuable allies to the Crusaders, and valuable protectors for Christian fugitives after the Crusades. The Christian inhabitants of the Lebanese Republic include an extraordinary variety of refugees, from Armenians and Assyrians who have arrived in large numbers in the present century, to Jacobites, Syrian Catholics, Melkites and Orthodox Arabs, who were represented here in the Middle Ages, but probably not in such numbers. The Maronites remain by far the largest Christian community, but it seems to me reasonable to suppose that they absorbed other allies of the Crusaders in the later Middle Ages. At all times they have given some sense of

protection, of material and military strength, to Christians of all kinds who found life under Moslem domination impossibly difficult. So the mount became a city of refuge, then a centre of agriculture and commerce, which had little chance to flourish elsewhere in Syria and Mesopotamia in the Turkish period, finally a centre of education.

Pilgrims of all nations came to Jerusalem, but schools of all nations came to Beirut to fight a cold war for the soul of Syria in the decline of the Turkish empire. Here Russia did relatively little, for popular education was not her strongest suit. She was content to extend a measure of patronage to the Orthodox church, which is reflected in a curious manner in the reception rooms of episcopal residences, still adorned with portraits of Russian bishops and Grand Dukes, and furnished in a manner strangely suggestive of the stage settings provided in London theatres for Tchekov and Turgenev. At the end of the nineteenth century she sponsored a revolt of the Arab Orthodox against Greek domination which has made the Orthodox church in Syria and the Lebanon entirely Arabophone, not Greek, in liturgical worship and cultural ethos. A similar revolution was planned for Jerusalem, but arrested in its development by the Russian Revolution, which left Russian churches and shrines unfinished, the Arab laity disturbed and agitated, but the churches still in the hands of the Greek brotherhood of the Holy Sepulchre. The great battle of Beirut was between the Americans and the French, who founded rival educational institutions. Catholics and Protestants alike encroached on the separated churches. Especially among the Orthodox, Protestant movements, as well as Latins and Melkites, made some headway before 1914.

Beirut is still the most important educational centre for the Arab world, the place where its future may be made, so far as that depends on the Arabs themselves. But the prestige of Europe is not what it was. A new native university has been founded, and the older institutions are more and more obliged to prove that they are not agents of foreign imperialism. The Moslem is now competing with the Christian for education; and as many Christians emigrate, and Moslem standards of health and hygiene improve, the Moslem population of the Lebanese Republic has become equal to the Christian. If they acquire political domination, Syria and the Lebanon may become one state.

In these circumstances Latins and Protestants are naturally less obtrusive. The Jesuits are indeed building an enormous

new college in a dominating position outside Beirut, but the Orthodox Arabs of Beirut and Sukh-el-Gharb are more aware of the Melkites as potential proselytisers. Protestant propaganda, except from the more extreme American sects, is dying down. No doubt some of the Orthodox are still drawn to the Melkites, who have the same Byzantine rite, but not on the same scale as years ago, and nothing like so much in Syria and the Lebanon as in Israel and the Jordan. The young Orthodox intellectual, a graduate of either university, who thirty years ago might well have become a Protestant at the American University or a Melkite at the French College, is now devoted to his own church, intensely eager to spread education and to revive and reform the monastic life, critical in moderation of his ecclesiastical superiors, but justly proud of his lay leaders, from Charles Malik, the foreign minister of the Republic, whose impressive speech at Evanston last summer was a national event, to the young doctor who lives with his sister, a philosophy graduate, in the heart of Damascus, and bears witness to the faith in responsible social action.

The two factors that seem to matter most are the youth movement in the universities, which owes some of its original inspiration to Malik's own law-students, and Belmont, a Syrian version of the Orthodox Academy in Paris, which perhaps owes something also to Anglican models. This is situated in an ancient monastery north of Tripoli which is being converted into a seminary for regular clergy, supported by a large and well appointed school in Beirut, which may also serve to maintain the Orthodox element in the universities. This may in time provide the necessary leadership not only for the Lebanon and Syria, but for Palestine, where some signs of revival can be seen, for instance in the Arab parish of St James's, Jerusalem, where the priest is a former school-master, and the Boy Scouts, a keen and active troop, lately undertook—I fear not with perfect success—the duties of supplementary police for the Holy Sepulchre at the Orthodox Easter.

I think the other communities should recognize that the Orthodox cannot be forced, even by adverse circumstances, to change their attitude to repairs in the Holy Places. They might, under new influences, wish to change their own emphasis from maintaining the shrines to maintaining the parishes. Therefore any improvement in their educational and spiritual resources is likely to ease the situation all round.

At the same time it is only realistic to admit that it may create fresh tensions in those communities who have won converts from Orthodoxy and from the lesser eastern churches through educational work in the last hundred years.

The Syrian Christians have depended for centuries on the charity of powerful friends in Christian countries, so much so that outside the Lebanon the Moslems still regard them with some suspicion as half-aliens, not quite reliable citizens. That age is now coming to an end, as Moslems appropriate to themselves a culture which no longer seems European, but universal and, at Beirut, Syrian. Can they do so without changing their traditional attitude to human wisdom, without resuming debates in which Moslems and Christians were involved in the first Moslem centuries? The Orthodox at Beirut and at Belmont, the Melkites at Beirut and at Jerusalem, both desire to speak to this situation. They have this common aim, to restore a Christianity truly Syrian in its cultural setting. Neither are nationalist in a negative sense, for the Melkites are in communion with Rome, and the Orthodox at Beirut are much more positively involved in the œcumenical movement than the Orthodox in Greece. They are rivals, but also friends. The Orthodox at Sukh-el-Gharb took me to see the Melkite seminary and its library. In the Orthodox school at Beirut I had a most interesting conversation with a Melkite priest who had come in on some matter of detail related to common study. The question-mark stands against the future of Western forms of Christianity in Syria, as elsewhere. In this context the Greeks are Western, as well as the Latins, the Anglicans, and the Lutherans, but not the Melkites and the Catholic Syrians. This is a further reason for not regretting delays and disappointments in plans for the reconstructing of the Holy Places, which are not always defeated. What is done this year or next will need to be reconsidered in twenty years, in a new situation in Syria.

GEORGE EVERY, S.S.M.

[This article was written in 1955. Brother George, however, does not see any reason to change his statements. This comment comes, I think, quite naturally after his article in our last issue. I add one last remark from a letter of his dated 5th September 1955: 'My feeling still is that in twenty years the Melkites and the local Orthodox will be sharing control of the Holy Places, and the Latins will be under Melkite protection rather than vice versa'.—THE EDITOR.]

NEWS AND COMMENTS

BULGARIA

According to the *Osservatore Romano* Bishop Kurteff, the exarch of the Bulgarian Catholics of the Byzantine rite, was arrested on 5th November 1956. He had been the last of the Catholic bishops of the Byzantine rite to be left at liberty in Communist territory. The faithful of this rite are numbered at some 5,500. For some account of them see article in *E.C.Q.* (Vol. II, April 1957): 'A Tour in the Balkans' by Brother Austin Treamer, A.A.

* * *

UKRAINIANS IN U.S.A.

Bishop Ambrose Senyshyn has been named exarch of the newly-formed exarchate of Stamford. Congratulations to all. (*Unirea*, Oct.-Nov. 1956, p. 5.)

* * *

SOME ITEMS OF ŒCUMENICAL NEWS

The Week of Prayer for Christian Unity (18th-25th January) has now been celebrated for nearly fifty years. The Catholic Church has encouraged its members to join in that intercession which united, in Jesus' own prayer, all those who have been baptized: 'Father, may they be one, as we are one!'

In August 1954 at Evanston the Assembly of the World Council of Churches declared: 'The measure of our concern for unity is the degree to which we pray for it. We cannot expect God to give us unity unless we prepare ourselves to receive His gift by costly and purifying prayer. To pray together is to be drawn together. We urge, wherever possible, the observance of the Week of Prayer for Christian Unity . . . as a public testimony to prayer as the road to unity.'

LEBANON

A new 'Bulletin d'Orientations Œcuméniques' has just appeared in Beirut. Among those collaborating in it are Orthodox (Albert Alham), Protestants (J. M. Hornus) and Catholics. Among these are Fathers C. J. Dumont, Yves Congar, and Maurice Villain.

The new Bulletin is introduced to readers as follows:

'The œcumenical worker's concern is not to try and unite Christians with his own Church, but to prepare the way for the full unity of those who believe in the name of Jesus . . . Like (John the Baptist) the œcumenical worker must expect criticism, denunciation and persecution if he is truly sincere,



BISHOP KURTEFF
Exarch of Bulgarian Catholics of Byzantine rite



H. B. YUSSAB II
Coptic Patriarch of Alexandria

courageous and disinterested. He must refrain from naive optimism and from that pessimism which is no more than a form of unbelief. But he will accept his destiny joyfully, realizing that he is playing his part in the building up of the Kingdom of God.

The editors of this Bulletin wish to become apostles of œcumenical work in milieux where prejudice, traditionalism, formalism, proselytism, pride, egoism and mistrust among Christians are still very strong. They ought to guide their readers towards a conception of progress towards unity which is more in accordance with the mind of Christ—towards a return to the sources of their faith, and towards a deeper and more practical love of their brethren. In this way they will help to overcome the obstacles to unity through knowledge and love.'

STONYHURST—THE CATHOLIC FAMILY WEEK

This year (1956) the subject chosen for discussion was Christians—united and separated. The titles of the talks give an idea of the ground broken: Catholic Principles, Anglicans, Methodists, The Eastern Churches, The World Council of Churches, The Bible, John Wesley, Christians and Communists.

Those leading the discussion were Dom Ralph Russell, Dom Edmund Jones, Donald Attwater, John Todd, Eric John, and Beatrice Hawker.

U.S.A.

A Unionist Congress took place at the Abbey of St Procopius, Lisle, Illinois, 28th–30th September. It was organized in the spirit and tradition of the Congresses formerly held at Velehrad, Czechoslovakia. The three main papers were read by Dr Dvornik: 'The History of the Velehrad Congresses', 'The Origin of the Eastern Schism', 'St Procopius and the Christianizing of Russia'.

Beside the main themes, professors from American and European universities and centres of study read papers and led study circles on reunion problems.

* * *

THE RUSSIAN CENTRE, FORDHAM UNIVERSITY, NEW YORK

The centre is just celebrating its fifth anniversary. A new era has begun. Father Feodor Wilcock, who has brought the centre into being, has been given new work. He has been sent to work up the mission in Brazil where there are thousands

of Russian refugees. His address is Caixa Postal 12, 333 Sao Paulo, Brazil. He will, however, still belong to the centre in New York, whose new superior will be Father Paul Mailleux. Father Mailleux, who for seventeen years has been superior of St George's College for Russian boys (first in Belgium and then in Paris), is not only superior of the New York centre but of all the Jesuit Apostolate for Russia in the Western hemisphere. We congratulate both Fathers and offer them our prayers.

OBITUARY

The dissident Coptic Patriarch of Alexandria, YOUSAB II, died on the morning of 14th November 1956. May he rest in peace.

RIGHT REV. MGR THOMAS McMAHON, protonotary apostolic.

Father McMahon, after a brilliant academic career in Rome and the U.S.A., was appointed in 1943 national secretary of the Catholic Near East Welfare Association. During this time he placed the office of the association at the service of the *E.C.Q.*, with valuable assistance of the Archpriest Andrew Rogosh, as its agent in the U.S.A. From this act of generosity we have much benefited and are very grateful.

He first received the Roman purple in 1945, and was made an honorary canon of the Basilica of the Holy Sepulchre in Jerusalem in 1949. In this same year he was named president of the Pontifical Commission for Palestine.

One who met him has described him as 'a charming, enlightened, and very able man'. He died only forty seven.

May he rest in peace.

RECENT PUBLICATIONS

The Spirit and Forms of Protestantism by Louis Bouyer. Pp. 234 (Harvill Press) 18s.

In 1952 Dr Van De Pol's book *The Christian Dilemma* was published in English, and in 1954 Karl Adam's *One and Holy*; now in 1956 we have the present book of Père Louis Bouyer.

All these books put before Catholics in England a view of the Reformation and a picture of the Reformers very different from that which most of them had learnt as children. They will have to think again.

It is certainly a good sign that three such books should be published in English. Does this mean a growing interest in œcumenical work among English Catholics?

In Karl Adam's we have an excellent historical background to the life and work of Luther and Professor van de Pol gives us a study of the theology of the Reformers. These have already been reviewed in the *E.C.Q.*

Père Bouyer's book is, we are told, an account of Protestantism from Luther and Calvin to the present day. It is a personal account of the author who had been brought up in Protestantism and who was led step by step to see the necessity of a return to the Church.

Père Bouyer treats his subject in this wise: his first chapter is on the positive principles of the Reformation. In the following five chapters he examines these in detail, then a chapter on the negative elements. The closing chapters: The Decay of the Positive Principles, Protestant Revivals, The Catholic Church and the Reformation and the Conclusion.

We are shown that the positive elements of Luther's teaching were patient of a Catholic interpretation, but because of the Reformers' association with nominalism the finest principles of Protestantism were strangled. Père Bouyer's main theme is: 'The negative "heretical" aspect of the Reformation neither follows from its positive principles, nor is it a necessary consequence of their development or vindication, but appears simply as a survival, within Protestantism of what was most vitiated and corrupt in the Catholic thought of the close of the Middle Ages.'

The book is of intense interest and should be read by all thinking Catholics, though doubtless it will have a wider public.

DOM BEDE WINSLOW.

Russische Religions-Philosophen, Dokumente: Herausgegeben und übersetzt von Nicolai von Bubnoff. Pp. 494 (Heidelberg, Verlag Lambert Schneider, 1956).

This book is composed (except for twelve pages of Introduction) entirely of liberal extracts from the works of six writers most of whom are practically unknown, except by name, outside Russia. These are: Ivan Kireevsky (1806-56), Constantine Leontiev (1831-91), Vassily Rozanov (1856-1919), Victor Nesmelov (1863-1920), Prince Eugene Troubetzkoy (1863-1920), and Leon Shestov (1866-1938).

To most English readers, Russian religious philosophy is summed up, first of all, in Berdyaev, who has perhaps been

more extensively translated into our own than into any other language; and secondly, to a rather less, though still quite considerable extent, in Solovyev. The ground for a similar book, or for a translation of this one, is thus, even here, not altogether unprepared. There exists, too, an English translation of one of Shestov's major works, *In the Balances of Job* (J. M. Dent), and another (though scarcely representative) of Rozanov: his posthumously published note-books, under the title *Solitaria* (Wishart, 1931). While Shestov, who was in exile from Russia, exists almost *in extenso* in French, and Berdyaev has written a full-length study of Leontiev (Bles, 1926).

Apart from these, however, the rest are but names to most English readers: and that they are even this is due primarily to Berdyaev's books, *The Russian Idea* and *Dream and Reality*. In the latter of these, reference is easy, by the index; but since *The Russian Idea* is without one, it may be of service to indicate; for Kireevsky, pp. 47 and 159-60; for Nesmelov, pp. 188-90; for Leontiev, pp. 204-06; for Rozanov, pp. 214-15 and 225-27; and for Troubetzkoy, p. 244. There is also a good account of Kireevsky's work in Dr S. Bolshakoff's recent book, *The Doctrine of the Unity of the Church, in the works of Khomyakov and Moehler* (S.P.C.K., 1946) pp. 41-50.

Of Nesmelov (never previously translated), Berdyaev says roundly (op. cit., p. 188): (he) 'was the most substantial figure in Russian religious and philosophical anthropology . . . the riddle of man . . . is the problem which he poses very trenchantly . . . St Gregory of Nyssa (whose) doctrine of man rises above the general level of patristic anthropology . . . undoubtedly had an influence upon Nesmelov'. In the book here under notice, pp. 185-245, are assigned to extracts from his major work, *The Science of Man*, Pt II of which, *The Metaphysics of the Christian Life*, Berdyaev describes as 'of enormous interest'.

Of the other thinkers, Rozanov (pp. 113-82) is perhaps the most arresting and disturbing. He wields a highly personal, often quasi-poetical literary style, and has undeniable affinities (though being otherwise of a far greater and profounder intellectual calibre) with D. H. Lawrence, in the importance he assigns to the sexual element, which he attempts, metaphysically at least, to place at the centre of life. This might account perhaps for his isolated appearance *here* in 1931.

While he undoubtedly figures as a religious thinker, he is with difficulty to be classed as a Christian. For Rozanov, 'Christ never *laughed* . . . The sign of mourning, an ash-grey sorrow,

is manifest in the Gospels' (p. 146). He frankly prefers the Old Testament to the New: 'The Jew is the *soul* of mankind, its entelechy' (p. 151). 'The hidden thought of (Solomon's) Temple is . . . the *prolongation of Life*' (p. 147); but, 'in the Gospels is no laughter, no love-play, and a single drop of the one, as of the other, might reduce the pages of this wonderful book to ashes' (loc. cit.). Yet all is not so simple as these apparent 'Swinburnisms' might suggest: this thinker does not shirk the paradox. Thus: 'If therefore in Christ is also death, yet it is a sweet death—a death of longing. Hermits know naturally their own joy. They die passionately, because they are released from everything that this world is . . . With Christ's Birth the world became bitter, and that, indeed, precisely through His sweetness. So soon as you have tasted of the sweetest, of the unheard-of, of the truly heavenly, you lose the taste for the daily bread . . . a great beauty makes us insensible to the commonplace. In comparison with Jesus, all else is 'vulgar' (p. 155).

It is regrettable that limited space renders impossible the adequate consideration of this book. Though it will indeed find only in Germany, in any numbers, those readers of a cultured and philosophic temper to whom it is in the first place addressed, it is yet entitled, even among us (notorious as we are for our philosophic poverty), to its own due measure of respectful attention.

The entire *format* of the volume is in the best German tradition: impeccable.

JOHN TRINICK.

Kingdom and Church by T. F. Torrance (Oliver and Boyd, 1956)
16s.

Dr Torrance, the Professor of Christian Dogmatics at Edinburgh, is already well known for his works on the teaching of the great Reformers. His painstaking industry and gift for exposition have done much to remind the theological world of the subtlety and depth of the thought of the Reformers, whose views are too often expounded in terms of information derived from their most superficial followers.

In his latest work Dr Torrance is concerned to show the importance of the Last Things in the thought of Luther, Butzer and Calvin.

The section on Butzer is the slightest thing in the book, though it does give interesting clues to the understanding of a man who exercised a good deal of influence in England.

The other two sections are invaluable, and constitute a real contribution to historical theology.

For Luther, Dr Torrance points out the sharp cleavage, before God, between heaven and hell is all important, and, in his thought, this division is read back into temporal history; and, indeed, provides the proper interpretation of that history. The violent tension between nature and grace that lay at the root of Luther's spiritual life, was regarded by him as but a reflection of an objective tension in which the believer knows himself as both 'peccator' and 'justus'. Peccator, because his life falls under condemnation, justus because in Christ he knows himself as justified. His justification is an act of pure grace which is to be understood as an anticipation of the final judgement of God. This state of justification is a beginning, and a real beginning on the side of heaven, but it also has an eschatological reference in that it points towards the advent of Christ for its full realization.

In the world the Kingdom of God is invisible to the eye of flesh, yet it is visible to the eye of faith, and the world, God must always appear through signs as a strange God, who is only to be discerned by faith.

Faith is thus the point of contact with God; but he also understood it as the beginning of a new activity that reaches out into a new life for the Christian is not 'in facto sed in fieri'.

Calvin, on the other hand, draws attention to the believer's joyful hope in the resurrection and ascension of Christ. The believer shares in the triumph of Christ in that he has put on Christ, as his clothing. In Christ, faith, which is a kind of transition from eternal predestination to future glory, issues in hope reaching out toward eternal life. Regeneration, for Calvin, is the actualization in the believer of the risen life of Christ, so that it is an anticipation of the resurrection itself the object of expectation and hope. The middle stage is one of growth in the Body of Christ and at the same time of expectation of the day when Christ will hand over the Kingdom to the Father.

In our present condition, Calvin contends, though the gospel is complete, yet the society of the godly is imperfect and waiting for its completion in its future condition before God.

The value of these studies lies in the fact that they revive the dynamic character of the original thought of Luther and Calvin, so often lost in the writings of the Protestant Scholastics. In so doing Dr Torrance has provided a worthwhile study for Catholic theologians.

IAN HISLOP, O.P.

Our Time is Now by Mary O'Leary. Pp. 120 (Burns Oates) 9s. 6d.

This little book came out in 1955. It is a study of some modern Congregations and Secular Institutes.

Dr O'Leary gives us a masterly study of the subject and not merely the information of a directory. She speaks with knowledge not only gathered by having known and lived with members of different Institutes but with the personal experience of a founder.

The titles of the chapters are revealing: 'The Idea of Consecration', 'A Spiritual Movement', 'The Spread of an Idea', 'Spirit and Life and Consecration and Common Life'.

These show how this modern movement is in continuity with the time honoured Catholic tradition of the Religious Life. It is a breaking forth of something new but not a repudiation of the old, it is a real work of the Spirit.

The present day background is portrayed in chapters, Philosophical Background and Psychological Climate. The three evangelical virtues are discussed under the headings: To Have the Kingdom of Heaven; To See God; To Possess the Land. It is a life inspired by the Beatitudes.

Those Institutes that are formed on the lines of the older Orders are considered in the chapter—Old and New—and those built upon an original conception in—Present and Future. The last chapter gives four pictures from life of Secular Institutes—excellent.

This book should be in the libraries of all Catholic youth centres and schools. There is a very understanding introduction by Archbishop Roberts, s.j.

B.W.

The Wonders of the Holy Name by E.D.M. (The Catholic Printing Press, 134 Rua Eugénio dos Santos, Lisbon, Portugal).

This is a booklet giving both a theological and historical account of the devotion to the Holy Name in the West. It is a useful and interesting publication.

Contemporary Mystics, Vol. I (Father Michael, recluse of Uusi Valamo) by Serge Bolshakoff. Pp. 41 (Typescript, 16 Marston Street, Oxford).

The first five pages are devoted to the history of the Monastery of Valamo and two pages concern the method of spiritual direction known as *Starchestvo*, the rest of the book is given up to the author's talks with Father Michael.

The whole book is written in a vivid way, Dr Bolshakoff has a happy way of catching the natural scene, one can all but see and feel the silence of the vast forests round Valamo. The account of the recluse's answers are simple and straightforward.

This is the first volume of a series. This will form a valuable study of present-day mystics.

Catholicism and the Ecumenical Movement by John Todd.

Pp. 110 (Longmans) 6s. 6d.

This little book is introduced by the Abbot of Downside. It should be read by all Catholics who are interested in their faith.

[Our own review has to wait till the next issue.—THE EDITOR.]

BOOKS RECEIVED

Centre Liturgique, Abbaye Du Mont César, Louvain : *L'Ordinaire de la Messe*, Bernard Botte, O.S.B., et Christine Moorman ; *Melanges Liturgiques*, Dom Lambert Beauduin, O.S.B. ; *Travaux Liturgiques*, Dom Bernard Capelle ; *Pour Une meilleure intelligence de la Messe*, Dom Bernard Capelle ; *L'avent du Seigneur* ; *Le baptême Chrétien* ; *Christo signati* ; *Le saint temps de Careme* ; *La Liturgie des defunts et la pastorale*.

The Harvill Press : *Policy for the West*, Ion Ratiu.

Hutchinson's University Library : *The Byzantine World*, J. M. Hussey.

Les Éditions Du Cerf, Paris : *Homélies*, Philoxène De Mabboug ; *Traité sur L'Évangile De S. Luc*, Ambroise De Milan.

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